

# BLUE GRASS BLADE

VOLUME XVIII.

LEXINGTON, KENTUCKY, SUNDAY, MARCH 13, 1910.

Number 15.

## Philosophical Fatalism

### Human Existence Reasoned Out from a Groundwork of Facts

Address Before the Los Angeles Liberal Club by Channing Serrance.

It is my purpose tonight to deal with human existence from the standpoint of fatalism, and this means to take nothing but facts to reason from, and to follow with thought just where they lead.

We can, if we wish, live in a fool's paradise mentally, by cultivating illusions and delusions; but the man who wants the truth let him take it where it will. Shuns that condition of mind and goes after the real, this of existence.

There are two commonly accepted views of life: One is that we are the product of a God who designed and peopled the world, that we are to be worshipped and glorified by us, and that our lives are under his control and protection at all times. The other is that we are the product of natural forces, working without design or purpose, and we have to play the parts that are forced upon us from necessity, and then to disappear as mysteriously as we came. This is the view which I have accepted after years of reflection and meditation, and which will be considered in these remarks under the head of fatalism, which is not a belief, but one which has found acceptance by many thinkers in the past; and the pith of the whole business is found in the words of Zenon: "There is no God but Nature;—no destiny but Fate."

Now, what is fate, and what is the philosophy of fatalism? Fate is nothing more nor less than inevitable necessity, and the philosophy of fatalism is; that everything that exists, occurs and transpires, does so because it has to. Fatalism denies that anything occurs by chance, and always finds an adequate cause for every effect. It sees no God connected with Nature's work, and finds no reason to suppose there is any; and beholds in Nature nothing but matter and force working under blind and immutable laws, without plan or purpose; for Nature has never done anything but build up and tear down, create and destroy; and never will.

There is not the slightest reason to suppose that Nature is self-conscious, and no man can hurt the egotism of mortal man, who represents the apex of creation; Nature has no more regard for him than she has for a mouse, and if he gets in the way of natural forces, as was recently the case in Italy, she will exterminate him just as quickly and with the same indifference.

To suppose that man can be the architect of his own destiny under the conditions that produce him and under which he is compelled to live, is to suppose an impossibility, and rational thinking will compel the acceptance of Carlyle's affirmation: "What'er we perpetrate, we do but sow; we're steered by fate." Every individual is precisely what he is from necessity, an d no two of us are alike or ever have been in the billions that have existed; and we can no more think alike on all subjects than we can look alike, as Ben Franklin predicted.

Now, that kind of a character is this mortal man we are dealing with? Says M. L. Sherman, in "The Gospel of Nature": "We find man to be a perfect bundle of incongruities, loving and hating, praying and cursing alternately, fighting with the ferocity of a tiger and again extending the kindest sympathies toward the object of his wrath."

The history of the world is a record of the doings of this accurately described individual in countless numbers, and this "bundle of incongruities" will, indi-

vidually and collectively, continue to play the part he has to play, in the future as he has in the past. But man comes naturally by these incongruities, for the creature cannot rise superior to the creator; so while we are considering incongruities, let us reflect just a moment on a recent fact that sustains Sherman's claim. Two-prize fighters met not long ago in the ring, and fought like tigers, and when the victor had pounded his opponent until bloody and helpless, he went over to his corner and kissed him! Could anything be more absurd or incongruous? And yet all occurred in accord with their natures.

Now let us see how mortal man accepts this world of incongruities. We find him at the very start a product of fate, for, as he is living, sentient being, he is born, created into existence without a wish or desire, and is forced to accept just such body and brain as pre-existing conditions gave him. No human being has any choice in parents, his birth-place, his sex, his size, his temperament, or any of his characteristics; all come into existence just as fate or necessity has decreed they should. What then? Man finds himself in a natural world under the control of natural laws, and is moved to act by impulses which his body and brain determine in connection with his surroundings. He is from first to last a creature of the same sense—that he breathes, his heart beats, digestion takes place, and the like powers him. Not one moment during his waking hours is his mind free from forced action; and if he would still or stop its action, he can do so only by passing into natural or artificial sleep. While awake, he can no more stop thinking by an effort of will in that way, and here we see that this creature of fate is nothing more nor less than automaton here as is good a time as any to introduce a remark once made by P. B. Randolph: "When Nature compelled man to think, she created his heaven and his hell."

And it comes pretty near being the truth, for thinking is the principal thing in life; and as a man thinks, so is the world to him. But do not forget this fact: Thinking, primarily, is a result; effect, and not a cause. Now, forces of Nature, pure and simple, man's health, blind independent of his will, digest his food whether he eats or not, and compel him to think, or to lose about one-third of his time in a state of unconsciousness known as sleep, what else is he, or can he be, but Nature's puppet?

Now let us look at the nature of thought. Says O. W. Holmes: "The more we examine thought, the more we shall see that automatic, unconscious action of the mind enters largely into all its processes;" and he further declared what every thinking man knows who reflects upon the subject, that "the moral universe includes nothing but the exercise of choice, all else being machinery." Now, what is choice but the result—the effect of force and conditions that play upon us? All choice is decided by an irresistible force that impels, or an attraction that draws, and strictly speaking, we are as powerless as the automaton, except the effect of heat or cold upon our bodies. Our choice is compulsory in every case because the strongest impulse in us is it.

We talk about will-power—but what is it? Will-power is nothing but the strength of desires, and all desires are involuntary. The will is not an independent force, but is always subject to the influence of conditions, and is controlled by them with absolute certainty. Both choice and will are

under the control of natural laws as inexorable in their demands on mind, as the laws of gravitation on matter. There is nothing in the universe but mechanical action, and the world as we see it today and always have seen it, with its turmoils and strife, its endless and eternal conflict of opinions, is the result of nothing else. Unconscious forces works on forever under laws and principles inherent in matter, but for what attainment to what end, we do not know and never will know.

Mortal man does not form a family that is independent of conditions in its actions; so instead of sustaining unconstrained relations to the natural and social states in which he finds himself, he simply does and acts as he must, for every act in its final analysis is unavoidable.

At physical birth, man appears with a body and a brain which, in connection with his surroundings, determines his career on earth and the individuality stamped upon that body and brain is inefaceable; so an idiot or a naturally born fool can never be anything else as long as life lasts. Hobbes tells us that persons of buoyant dispositions are born with their happiness ready made, and they cannot help being cheerful any more than their saturnine Jekyll-morals can help seeing erything through the cloud he carries with him.

For people the world with no end of varieties, and then it must run according to the material in it; and as the average human being is still a low-grade product we are not going to be astonished in the near future by remarkable changes in society.

Good and evil are in constant conflict, and both have periods in which they predominate, as all

history and experience attest, and as mortal man is forever being actuated upon by the forces and influences that encompass him, his conduct will ever be as uncertain as the position of a weather vane. This is because his desires emanate from natural causes as much beyond his control as the retarding him or helping him to live, for his wealth, of which he has much, to the world known as prison reform. He has gone into it heart and soul, and proposes to keep at it until desired results are gained. But for the event that put him into San Quentin, the chances are, a thousand to one, that he never would have taken up the work he is now doing.

Thomas Carlyle read and quoted the words of Jeremiah in the Jewish Bible: "It is not man'sposite as Homeric's blind or the *Odyssey*, is about as fallible as these. Dr. Sale asserted, for the only reliable scroll of the law or the word of God is the intelligent conscientiousness of the individual man.

Rabbi Sale denies the Jews' privilege of being the chosen people, except in their own estimation. Christianity, as it is known today, with its foundation doctrines of the Trinity, communion and metaphysical difficulties. Dr. Sale classified as an aftergrowth and entirely foreign to the exalted simplicity of the lowly Nazarene.

**Creeds Blamed as Barriers.**

The Jewish assumptions of creeds and dogmas, with their insistence on incidentals, conveniences and artificialities, are blamed by Doctor Sale as the barriers which prevent the realization of the ideal religion—that preached of in the prophetic writings—the worship of God in the service of man.

In serious mien, Doctor Sale smiled solemnly at the traditional idea that God revealed his laws in the beginning exclusively to the Jew. It was a very natural idea for the Jew to entertain the thought. Choosing his words slowly and reflectively, he said: "Not to Israel, not to man in general, set or nationality, but to man, has God revealed himself. Not in the scroll, not in the Bible, is his infallible word, but in the intelligent conscientiousness of every individual."

When he had completed this moment of thoughtful silence on the part of the audience, when Doctor Albert H. Jordan rose and said:

"That was great."

"We'd like to make you a Congregationalist, Doctor Sale," a minister observed.

"I belong to the church universal, and I wish that every church would let me belong to it," was the answer.

This started an engagement of metaphysical shot from which Dr. Sale emerged with an observation upon the gentlemen who tried to settle the question whether it was the jackass who drew the oats or the oafs who drew the jackass.

"The problem is still a matter of opinion, as are many of the inconsistencies of ecclesiastical argument," he said.

**Profound Philosophy.**

"There is," he said, "a pro-

(Continued on Page 4).

## Shoots Bible Tales

### Hebrew Minister Astonishes Christians by Predicting Universal Religion

Jolts Orthodoxy's Creeds and Dogmas, Saying Scriptures Reflect Intelligence of Times in Which They Were Written.

(From St. Louis Republic.)

Orthodoxy as it is known today, with its doctrines, creeds and dogmas of the Trinity, the communion, of heaven and of hell, was given a severe jolt yesterday by Rabbi Samuel Sale of the Shaare Emeth Hebrew Congregation, an address before the body of Christian ministers at the Congregational Ministers' meeting at the First Congregational Church.

Rabbi Sale's remarks brought a breathing silence among his hearers, and his expressions regarding a "universal religion" created a sensation.

In the views of Rabbi Sale his Satanic tribe, shooting through the ages as a figure of ignominy and evil, is given a new role, in which he is only a negative force and becomes a servant of God, not a rival in the activities of men.

Heaven is declared to be not a place for future preferment, but a condition to be realized here, now and forever. Hell is abolished, as being no justifiable punishment for those not qualified for eternal bliss. Adam and Eve are relieved from responsibility in the matter of original sin. The Bible is said to be as good a composite as Homer's blind or the *Odyssey*, is about as fallible as these. Dr. Sale asserted, for the only reliable scroll of the law or the word of God is the intelligent conscientiousness of the individual man.

Rabbi Sale denies the Jews' privilege of being the chosen people, except in their own estimation. Christianity, as it is known today, with its foundation doctrines of the Trinity, communion and metaphysical difficulties. Dr. Sale classified as an aftergrowth and entirely foreign to the exalted simplicity of the lowly Nazarene.

**Hell Cannot Exist.**

As only good can last forever there couldn't be a hell, he said.

"The only hell, recognized in my religion is the fact of not being able to participate in the good. Since good is immortal, immortality may be obtained by participation in goodness here in this life. There should not be a stress laid on predestination of a future existence. We should not specialize on a life hereafter, because that much necessary energy is taken away from the accomplishment of our work here. Here is the place to be good."

"As to Adam and Eve," said Doctor Sale, "Scarcely anyone would be ready to believe that the story was the experience of any individual man or woman, but rather the experience of every man and every woman. Adam, translated from the Hebrew, means man and Eve means living. The Garden of Eden is the possible condition into which any man or woman may be placed. Adam and Eve fell in the story, but they fell upward not downward. God did not put them in this earthly paradise simply that they might fold their hands in idleness. He put them here to till the soil and fulfill his original purpose, the divine obligation to work, to become creative as a part of the great creative force which called them into being."

"Their work was no punishment, but an obligation, the original purpose of their creation. Adam and Eve, like the rest of us, I suppose, would have preferred to go along the line of least resistance and pluck the fruit which they had not earned. But they had to work. That was what they were created for."

Showing the fallibility of the Bible as literal history, Doctor Sale said that its various parts reflected the intelligence and culture of the respective ages in which they were written and are not, therefore, infallible as a vehicle for the word of God.

"The word of God is not in the scroll of the law, nor the Bible, nor written on any parchment. These are but results of man's inspiration. And this inspiration is not exclusive. It is written on the mind and soul of man universal."

(Continued on Page 4.)

## BLUE GRASS BLADE

FOUNDED 1884.

By

CHARLES CHILTON MOORE.

And edited by him until his death.

February 7, 1886.



JAMES E. HUGHES - Proprietor  
126-128 Worth Limestone Street,  
Lexington, Kentucky.  
P. O. Box 232.

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By mail, postpaid \$10.00 pr. yr. in advance.  
Five new yearly subscribers at one re-  
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Foreign subscriptions, postpaid \$1.50  
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class mailing matter.

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ton, Kentucky.

### BIBLE CLASS QUIZ.

The Philosophical Bible Class  
Book, "Bible Myths and Their  
Parallels in Other Religions," by  
Doane, The Christian Reader first  
published in the year 1870, will be  
the Quiz Master begin the Mem-  
ory Training of the class. The reader silently follows the quiz in the text. The Quiz Master, after receiving a satisfactory answer in substance, reads the answer in the Quiz. If a question has been put to three members of the class without a satisfactory reply, the reader without request, proceeds to read that portion of the text covered by the question. The question is then again put to the class, etc.

Lesson for March 20, 1910 "Pa-  
ganism and Christianity." Chap-  
xxvii, from page 390 to page 394.

Q. 1.—Describe the joys of  
Valhalla (the Hall of the Chos-  
ens.)

All men who have fallen in  
fight since the beginning of the  
world are going to Odin (the Su-  
preme God) in Valhalla. A mighty  
band of men are there, and  
they have dressed themselves they ride  
out into the Court (or field), and  
there fight until they cut each  
other into pieces. This is their  
pastime, but when the mealtime  
approaches, they remount their  
steeds and return to drink in Val-  
halla.

Q. 2.—Is there any women in  
Valhalla?

A.—Yes, they are there to fill  
the cups of the fighters.

Q. 3.—How does the Moham-  
medan paradise differ from this?

A.—Women there are for  
man's pleasure. The day is al-  
ways serene, the air forever pure,  
and a soft celestial light clothes  
all things in transfigured beauty.

Q. 4.—Describe the American  
Indian's paradise.

A.—He expects successful chase  
after wild animals, verdant plains  
and no winter.

Q. 5.—What was the red In-

dian's contemptuous reply to the  
missionary who told him that in  
the promised land, they would  
neither eat, drink, hunt, nor mar-  
ry a wife?

A.—That instead of wishing to  
go there, he should deem his resi-  
dence in such a place as the greatest  
possible calamity.

Q. 6.—How was heaven made?

A.—By cunning priests, dur-  
ing the age when dungeons of  
torture were a recognized part of  
every finite tyrant, with infinite  
resources of vengeance.

Q. 8.—How did the devil get  
a start in the world?

A.—Primitive man needed him  
to relieve his God of the responsi-  
bility for the existence of evil.

Q. 9.—From where did we get  
our "Bug-a-boo?"

A.—The rock of Behistun  
was named a Bugistun, the  
place of the Bugs, "holly of holies."  
The English Bug-a-boo, or  
Bugbear, is the "holly of holies"  
God of the Persians and Russians  
of today.

Q. 10.—Tell us about the an-  
cient Scandinavian's spring cele-  
bration.

A.—This was in honor of Odin,  
to welcome the pleasant season,  
and to obtain of their God happy  
success in their projected expedi-  
tions.

Q. 11.—Tell us about their au-  
tumn equinox festival.

A.—They killed their fat cattle  
and laid in provisions for the winter,  
thanked Odin, the supreme God,  
for what he had given them.

Q. 12.—Where, and for what  
purpose, was the Feast of Lambs  
celebrated?

A.—In Egypt, it was in honor of  
the goddess Neith.

Q. 13.—"The Hindus" "Feast of  
Lamps" was in honor of whom?

A.—The goddesses Lakshmi and  
Bhannati.

Q. 14.—How do the Roman  
Catholics observe "The Feast of  
Lamps," and what do they call  
the festival?

A.—By burning candles, on  
Candlemas day, or the purifica-  
tion of the Virgin Mary.

Q. 15.—The most celebrated  
pagan festival held by modern  
Christians is what?

A.—Sunday, or the "Lord's day."

Q. 16.—Why did all the prin-  
cipal nations of antiquity keep the  
seventh day of the week as a  
"holy day?"

A.—This was owing to the fact  
that they consecrated the days  
of the week to the Sun, the Moon,  
and the five planets, Mercury,  
Venus, Mars, Jupiter and Saturn.

Q. 17.—To whom did Moses  
consecrate the number seven?

A.—To the planet Saturn.

Q. 18.—At first the Hebrews cel-  
ebrated the Sabbath on what  
ground?

A.—In memory of their mirac-  
ulous deliverance from Egypt and  
bondage. (15.)

Q. 19.—Later they celebrated  
the Sabbath on what ground?

A.—When the story of creation  
was borrowed from the Baby-  
lonians, the God rest took the  
place (Ex. xxxii.)

Q. 20.—The Assyrians kept this  
day holy. Mr. Gedemith tells us  
what concerning the people?

A.—That in 1869 he discovered  
a curious religious calendar, in  
which every month is divided in  
to four weeks, and the seventh  
day marked out as a day of rest.

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### BRYAN ON IMMORTALITY.

Extracts from Bryan's rhapsody  
on Immortality set to music  
Edison's graphophone. Like  
many another effusion of oratory  
it is simply an appeal to man's  
desires or previous education in such  
a way as to make them believe what  
they are listening to. Bryan's logic  
had made an appeal to the  
desires in picturing the horrors of  
a burning hell and its sadistic  
effects on a heart-broken universe  
that same (so-called) logic would  
call forth conclusions exactly the  
reverse.

If some wonderful thing may  
occur in nature; so reasons Bryan:

For instance, a grain of  
wheat reproduce itself indefinitely,  
to the great benefit of man;

the immortality of man would be  
wonderful and to the liking of  
man; therefore it is a reality ac-

ording to Bryan's logic. But  
among the wonderful things in  
nature only a part are of direct  
benefit to man. Again we may pic-  
ture during mental intoxication or

apparently during mental health  
innumerable wonderful things to

our liking; and in our distress we  
cry aloud for their assistance, and  
all mere, human and so-called

divine sympathy, love justice and  
wisdom in the eloquence of tears

and cadence of sadness may back  
our petition, but all we get of our  
crying is an echo of our cry.

Even analogy hites his logic in  
showing where called upon by Bryan  
to assist him in the above-mentioned  
logic, but is disagreed by Bryan  
forcing him on the witness stand  
under a false image and  
masked features, pointing out  
with index finger the similarity  
between the succeeding genera-  
tions of the grain of wheat and  
the hypothetical immortality of  
man. But analogy, in calld  
and honest demeanor says:

"The succession of the genera-  
tions of the grain of wheat is  
analogous to the succession of the  
generations of man, while the  
mortality (not immortality) of  
the individual grain of wheat is  
analogous to the mortality (not  
immortality) of the individual  
man."

The answer to his illustration  
of the acorn in the ground coming  
forth into a mighty oak, and the  
withered rose arising in the  
spring after the winter's blasts  
should be answered precisely  
the same way. The moment either  
the acorn or the rose is actually  
dead it and the dead man are pre-  
cisely in the same condition; gone  
for ever.

So Bryan's logic, when analyzed,  
as far as it goes, proves the  
exact reverse of what he employed  
it to prove. But people love  
the charms of fiction, love to be  
deceived and are not kind to the  
one who furnishes them truth.  
Religion furnishes Bryan an oppor-  
tunity to apply his paint and  
brush, and he is landed to the  
skies for giving nature hues she  
does not own.

—

### PREACHERS AND PRAYERS.

Preachers in their prayers di-  
rect God how to manage Christ-  
ianity and the world. The Bible  
tells us a sparrow cannot fall to  
the ground without the Father's  
care.

In the great cyclone at M-  
elcolm, Iowa, a few years ago, a  
Methodist Church and a Repub-  
lican printing office were demolish-  
ed, and not a saloon or brandy  
house was injured. Was the  
preacher's God a poor marksman,  
or did he hit his mark?

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## Blade Mail Bag

Terse and Pithy Comments from Various Readers on Sundry Subjects

**Had Trouble.**  
Columbus, O., Feb. 23, 1910, 23, Editor  
Blade: Enclosed find two clippings from the Ohio State Journal, which I wish you would forward to Dr. Wilson at Cincinnati, and ask him to give the subject of the division of the school fund some attention. The meeting of the preachers and priests was a "closed" affair. No reporters or other outsiders were allowed to be present. The papers are afraid to give offense to the conspirators. I had trouble ones in getting my letter in print.—J. F. SINTON.

### Gathering Clippings.

St. Louis, Feb. 23, Dear Friend: Too busy to write, but I have gathered a few clippings that I think are worthy of notice in the Blade. I shall from time to time send clippings that I think may be of interest, but I prefer that you use them without crediting me. I am openly an infidel, but am not anxious to see my name in print.—(Miss) L. WILEY, 211 S. Third St.

### Why Can a Liberal Oppose Socialism?

Spokane, Wash., Jan. 28, 1910, 23, Editor  
Blade: By your permission, I would like to ask, through the columns of the Blade, how any well-informed Liberal can logically oppose Socialism? I have given the subject a great deal of thought, and I cannot understand how any well posted man or woman can oppose our demands.—J. F. MAYER.

### Still Enjoying the Blade.

Hagerstown, Md., Friend Jas. E. Hughes: I am still receiving, reading and enjoying the Blade, never having cancelled any subscription. I am still though, believing in the old adage that "competition is the life of trade." I also subscribed for its local competitor, thinking that in this "wide wide world there is room enough for both, and being perfectly willing to "equally hear both sides" and if possible have two live Free Thought papers, instead of one, in the same town, provided they vigorously fight the common enemy instead of each other. For years I have constantly striven to increase the quantity and quality of daily, weekly and monthly circulating Rationalistic periodicals, or like them, and therefore have for years advocated organizing Liberals into a "Liberal Press Writers' Association" to circulate marked newspaper articles and clippings among each other, and write editors thereof Rationalistic comments thereon, which if printed, will gradually liberalize their readers, who would not now take a regular Freethought paper, and would otherwise never read any Rationalistic arguments, but can thus be eventually educated into Rationalism and finally induced to subscribe for the Blade and other Freethought papers.

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Consequently, each Rationalistic paper ought to carry at least one column in which "Press Writers" use and encourage them to do writing.

Remembering you were "tried for the penitentiary" with old friend Moore, because of radical Blade publications, yet continued its publication, with all the risk it involved, makes us consider you a Rationalist still. And though Rationalists may misunderstand each other and differ among themselves on social, economic and financial affairs, yet so long as they are honest and faithfully strive to circulate and propagate Rationalistic ideas, Rationalists generally would weaken their own cause if they failed to support them.

Your reducing the Blade to the popular price for weekly newspapers, a dollar, ought to help you increase your subscription list, for where one can spare the former price, a dozen can now easier spare the latter...

In fact, if it could be published at a half or one fourth its present price, its circulation could be increased ten or twenty fold, and proportionately more good done, even if its size had to be halved or quartered to do it, as it could thus reach very many more people.

**Bible More Allegory.**  
Vera, S. Dak., Editor Blade: Mr. J. M. Berry tells us: "The moment any one commences to read the Bible with their allegorical or visionary glasses on, that moment they destroy the literal meaning in totto."

Well, the literal meaning is of no value. Berry "takes" the Bible as it reads. So do other orthodox people. The word allegory means "god-talk." Paul tells to read the Bible as allegory—that the literal sense is nonsense.

As allegory, all Biblical characters continue "alive." "Uncle Sam," the Goddess of Liberty" and Potiphar's wife ply their avocations continually.

Imagination is the thing which Eve, in Genesis, represents, continuing to live and to be helpful to the human mind. The mind is called Adam. Berry may attend to his sixth day woman. Maybe he can tell us what her name is; then we will tell him all about her. Berry claims there was no saviour mentioned in the old Testament. He forgets that Jehovah (same name and

person as we have in the Greek Jesus), was born to bring before the time of sin or be benized afterward by sin.

Religion is personified as Jehovah and Jesus, by which we are enabled to direct our energies or plans of conduct; when such plans, if enacted would be detrimental to our mental health, and we change or give them up before enactment, this is for(e)giving our sins; but if we eruct or destroy our reason, there is no more for(e)giving of pernicious thoughts. We involuntarily put them into practice to our hurt. Sin is evil thinking, crime, is the violation of law. The one is a mental or divine operation (divine means to think), the other is physical act. Brother Berry should remember that the ancients had no good language we have now and no means of writing (their own philosophies except by using objects as words) and when such "hieroglyphics" or picturing of human ideas were reduced to real writing, it was thought best to continue its secret nature so that "common men might not understand it." It is astonishing to orthodox preachers to learn that there is no authority in Genesis for the word God, Elohim being an ancient name for the forces of nature. This is why the Hebrew religionists rejected the word God, recognizing Jehovah, which is Reason and Moses which is their personification of Conscience. If Brother Berry and other so-called free-thinkers, would try to learn something, and stop copying from the past, they would find out that there are better ways than the midnight gloom with the rays of intellectual freedom.

Unite!! and push on the great work and the cause which is for the uplifting and betterment of humanity. Work for the salvation of your own children's children, so that they may have the freedom that Paine and Ingersoll worked for. Never in the history of mankind has Free-thought been so tireless and fearless against the strongly organized bodies of ignorance and superstition as it is today. Onward, onward, onward! Yours for free-dom.—C. E. JOHNSON.

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man named Demetrius, a silversmith, which made shrines for Diana, brought no small gains to the craftsmen." He called together his workmen and said: "Ye know that by this craft we have our wealth." "When we heard this they were full of wrath." The result was, "there was a great uproar" (riot) at Ephesus and the authorities had to bring them into court to quell the riot. I saw in a St. Louis daily not long ago, an article condemning Christian Science as a dangerous heresy. It was copied from a certain Medical Article which said that at first little attention was paid to Christian Science for they thought that it would soon die out of itself; but they were becoming so numerous, that it was alarming. (It was seriously interfering with their business.) About one year ago the leading men in Indianapolis, became very much alarmed at the situation: the Christian Scientists were drawing the membership from their Churches, and, as one preacher said, "they would lose their jobs" (so the Indianapolis paper stated). Why did they denounce Christian Science as a heresy? Not for the same reason that the M. D.'s denounced it, but "it was heresy" because it denies a personal Devil and a place of endless misery or a literal Hell. They secured their members, not by scaring them into "the fold," by threats of endless torture; but by curing them of the diseases, and, as they were forcibly excommunicated, it "robbed the nation of its victims." My attention was directed to this subject by reading an article in the Blue Grass Blade entitled "Christian Science, It's Policies and Fallacies" by Channing Severance. He denounces it, not because it is healing the sick, not yet because it does not uphold the dogma of endless hell, or a personal Devil; but because "it is only another branch on the tree of superstition," and as such is opposed to Materialism and Atheism. As I understand, there are two extreme opposing sets, that call themselves "Scientifics." The Idealists (Christian Scientists) on the one hand, and the Materialists on the other. The Christian Scientists denies the existence of matter (all is Mind) and the Materialist denies the existence of Mind. "spirit" (all is matter). I am not a Christian Scientist any more than I am a Materialist. I believe in the existence of both Mind and Matter. I know too, that there is a vital, life-giving principle that underlies all Christian Science, "divine healing" Power of Suggestion or Mind healing doctrines, and I am availing myself of all that I know. I am 67 years old, and have never had a "spell of sickness" for 30 or 40 years that I can remember, although there is "a great deal of sickness all around me." If I have a slight touch of sickness, it is either "very soon overcome." This is "cure" and "cognition," but as Scientifics as the wireless telegraph, telephony or mesmerism.

Written for the Blade, by A. E. Wade.

1909—1909

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by

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But what a difference in character a philosophical standpoint, neither deserves credit or blame, for they serve and conduct! Yet from a philosopher, simply lived true to their natures, same as a fish swims in the sea or a bird flies in the air. And when we view the act of any person in the fatalistic light, no man deserves credit for a good deed, or censure for a bad one, for everybody is good or bad from necessity and not from will or choice.

Again, I repeat: the strongest impulse ALWAYS moves to action; and it is asserted by one who has thoroughly investigated the matter that murderers uniformly testify that they committed the deed of blood under an impulse so strong as to preclude all thoughts of punishment; and for every evil deed ever committed the same is true.

Now as every impulse and desire is natural to the body and the brain, which universal forces have built up and given consciousness, how can man be a creature of circumstances and a free moral agent? It is absurd to suppose it. Said P. B. Randolph, "No judge or jury that ever tried a victim for his liberty or his life was or is competent to tell how far any man is responsible for a given deed," and men will think the right direction will agree with him. Dr. Randolph further said: "This is the world of chemical interchanges, and at one time we may be pure as angels, and within an hour inhale the spores of moulds, which, from inertness, may spring into life and produce some disease or abnormal appetite," either of which, as we can readily see, would have an influence on the mind—the seat of human action. Said Prof. Fowler: "To inflame the organ of tune will create a singing disposition; the organ of veneration, a praying desire; of caution, groundless fears, and so on." And I recall to mind an old railroad companion who was struck on the back by his hand by a low bridge, causing thereby the removal of his testicles, and causing him to become not only soft, but hound toward the female sex, and a laughing-stock to his associates, all of which shows that man is forever and at all times susceptible to influences beyond his control that affect his conduct and actions. The food he eats has power to affect his morals and conscience, and fits of anger generated by poor digestion have led to murderous propensities. Vice and intemperance, coupled with poverty and hardship, have made devils out of men by nature good and kind, and so potent are conditions in shaping and controlling human beings, we are astonished daily by acts of most abominable.

Few people would become cannibals in a land of plenty, but cases are common where men have eaten human flesh on the high seas when death stared them in the face from starvation. Conditions are everything, and man is the slave of them all through life, because he is what they make him—whether good or bad, moral or immoral. We have in the United States more than half a million women leading lives of prostitution, and in Volney's ruins we have a boot that furnishes food for the most serious thoughts that ever entered the mind of man. All nation have their birth, growth, maturity, death and decay, and in the next are like individuals. In all civilizations which have existed there was a limit to progress and advancement, followed by regression and decay, all of which is in accord with what Oulcott termed a universal cyclic law, that controls the destinies of nations as gravitation controls the orbits of the planets. Such things are fated to be, and as this seemingly endless flight it exists in no promise of different conditions than those that have always prevailed under the reactionary law of destiny—that nations will fall in the future as they have in the past, and let us bear this one thought in mind, the cause of every nation's downfall has been the same thing—concentration of wealth. When the few possess and control the wealth of a nation its doom is sure and certain, and this nation of which we boast in pride and glory is destined to go as have gone all the others: as went Egypt, Greece, and Rome.

Our New Thought friends tell us that desire, concentration and earnest efforts will win success, and that mortal man can and does shape his own destiny. But the assertion is not true, for desire, to start with, is an involuntary

thing; it comes to a man with power to compel him to act; and to secure contentment and peace of mind he strives to gratify this involuntary intruder. We had in this city a man who began life a drunkard, but the desire took possession of him to be a preacher, and a preacher he became. Desire drove him into the pulpit; and he would have been driven in some other direction just the same had a different desire got possession of him: so you see how fate plays with a man's vocation, and compels him to be whatever he is. Now if one of our New Thought friends was correct in his assertion, all men would be happy, contented and successful, for all men desire to be and work with that end in view, but fate comes along and drives them into all kinds of trouble and disappointment.

Desire is something that seems to come without effort, and wealth rolls in upon them, while others are held like a vise in the grip of poverty, and never leave enough at the close of life to meet their funeral expenses.

Did John D. Rockefeller know when coal oil was struck about the time of our Civil War, that he would some day be the richest man in the world? No; and yet the forces of fate have made him such, and other men, once possessed of millions, have lost all, and been reduced to a condition of poverty.

We have had four great men in the history of this nation who desired to be president of the United States, and they concentrated their minds and their efforts to attain the coveted position, and failed. I refer to Daniel Webster, Henry Clay, James G. Blaine and William Jennings Bryan. According to new thought ideas they should have succeeded, but they didn't. Such intellectual personalities as Franklin, Pierce and Rutherford B. Hayes got there without effort or expectation, and fate forced them to the front and over the heads of men better fitted by brains and ability to hold the office. So goes the world, and many men of latent power and great ability live and die obscurely because they furnish no cause to draw them out and develop them. Take the case of General Grant; but for the Civil War he would have lived and died in obscurity, and had no more to do with shaping his career or destiny than had Bismarck of Germany, who was indirectly the cause of three great wars in which 80,000 men perished. Another creature of fate was that gigantic figure in history, Napoleon Bonaparte. For a time he bid fair to dominate as a military ruler all of Europe, and when in the height of his success he once referred to the word "impossible," as the ultimate of fools. But when fate brought certain checks to his career, he was cast upon the island of St. Helena completely shorn of power and felt and realized the full import of the word. And so we might go on with individual cases for illustration; but let us now turn to nations and note how a strange fatality follows them all under the law of change and periodicity. This old earth is dotted with the ruins of empires, the remains of once flourishing civilizations and in Volney's ruins we have a boot that furnishes food for the most serious thoughts that ever entered the mind of man. All nation have their birth, growth, maturity, death and decay, and in the next are like individuals. In all civilizations which have existed there was a limit to progress and advancement, followed by regression and decay, all of which is in accord with what

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the Roman empire to get where we are today, and we are under the same curse of venality and avarice that afflicted those people in the long ago; and in the money-mad condition in which we exist, and under which we are drifting to those conditions which Macaulay foresaw and foretold. We are generating our own Huns and Vandals, as he declared would be the case. We are absolutely rotten politically, religiously and morally, and the only thing in life that man considers a success is money-getting.

The extremes in society are being widened daily. As Parton expressed it, wealth accumulates in heaps; and then follows the usual result. When Rome went down the great multitude of her people were the landless and money-less, so when Alaric the barbarian asked the plebeians why they did not defend the city, he got this reply: "we have nothing to defend." Thus are governments destroyed by concentrated wealth, for while the masses have nothing, they permit stronger physical power to overthrow them of all the workmen. As Byron affirmed, his book has but one page, first freedom and then glory; when that fails, wealth, avarice, corruption—barbarism. Over and over again this page has been written, and as our old friend Solomon expressed it, that which hath been is that which shall be. Whether you accept the fact or doubt it, makes no difference, future events in a general way are decreed with absolute certainty, under the law of periodicity.

And the same thing occurs over and over again. But what are you going to do about it? You are going to do nothing for you cannot, for what has been decreed is inevitable. All governments, legislative, more for property rights than human rights and powers, is no exception, and there is the fatal mistake, and then comes their downfall. Legislation is bought and sold without a moral sense of wrong doing, and so it always will be while money is placed above manhood, and the greed of gain remains a national form of insanity. Wealth has always managed to control the mass until extremes produced a crisis and the man who cherishes the hope it will ever be, otherwise is fondling a delusion. Ever since the enthronement of great corporations which followed our Civil War, clear and far-seeing men have fought with pen and tongue our growing evils, but not the slightest check has been placed on any of them nor will there be, for capital controls legislation and a great extent the public press which in turn misleads and bamboozles the people. Capital wants laws that will increase its power and profits, and trusted agents go where the laws are made and buy what they want and by so doing capital always has an advantage over labor and can control it. Hence, you can no more prevent the concentration of wealth, than you can check the rotary movement of this old earth, and as that is the cause which insures the downfall of nations, history is bound to respect itself as long as mortal man exists and plays his automatic part in the tragedy of

life. These may not be considered cheerful thoughts or optimistic ones, but if you want the kind that accord with facts and realities in the long ago; and in the money-mad condition in which we exist, and under which we are drifting to those conditions which Macaulay foresaw and foretold. "Man, never is, but always to be here, here and hope still sings her ringing songs as we look for the great time coming that never gets here. And now in conclusion; as we are forever confronted with this question: is there another state of consciousness following this one? what can be said for or against it from the fatalistic standpoint. Fatalism, which deals exclusively with facts, need nothing to indicate a past existence and nothing on which to predicate future one; so when mortal man sees to perish forever, with his material organization, through which he attained consciousness, he need do nothing, and with the stopping of his heart, there is little reason to doubt that he returns to the unconscious elements from which he sprung. But this is much better than going to hell for all eternity, where Christianity consigns the great majority of human beings, that the pessimistic part of fatalism loses all importance. So as we continue the journey to the universal jumping-off place, let us say with the poet: "on the wing: let joy be the pilot changed to a rostrum informed by learned teachers, and every form of education students and all church steeples into an observatory. In place of the bell, a telescope; in place of the Bible, a book of science; in place of the Gospel hymn the melodies of cheerfulness; in place of the contribution box, a gift to every child, and instead of hearing daily and yearly propounded the dry presumptions of ancient superstition, mankind would reach the intellectual plane where nature is our God, science the revelator, and knowledge the only Saviour.

E. B. TANNER.

## THIS WORLD GOOD ENOUGH FOR HIM.

Rev. Dr. W. C. Bitting, a St. Louis pastor, addressing an audience of university students at Ann Arbor, Michigan, on February 22, reported to have said:

"The world is good enough for me. I do not want to go to a harp or wear a heavy crown of heaven. I had rather be here to day than be in heaven. It is not good to me, either to thump on gold and attend eternal prayer meetings. Most of those meetings we have today are bad enough. But the cleric did not rest at that point. He continued as follows:

"Oh, how abominable are some of the hymns Ragtime tunes and white-washed camp songs are all that and more."

Life bounded by an orthodox heaven and hell, with eternal psalm singing on the one hand, and endless burnings on the other, no wonder he had rather stay in this country, even with the thermometer down to zero, than where we found it a few mornings ago.

If the disgruntled Christian would familiarize himself with a spiritual heaven, such as was de-

scribed by our Brother Van Watters, in this column two weeks ago, he would find a Paradise worth enjoying. That poor who would not desire to spend an eternity with the Bible heroes and assassins, and Moses, Joshua, David, and Solomon the latter with his 700 wives and 300 concubines, as constant companions, should be commended for good sense.—Progressive Thinker, Chicago.

## Up To Them.

After collection in a certain colored church in Georgia it was the custom of the minister to deposit the offerings in a box which he turned over to the sexton. The two would then hide the box, together with its key, in a place known only to themselves.

Despite these precautions, it was found that small sums of money were being regularly extorted. One day there was a conference between the sexton and the minister.

"Joseph," said the minister sternly, "some one is taking the money from the box, and you know that no one has access to it but you and myself."

The sexton was unmoved.

"Well minister," said he, "It's like this: If there's a deficiency, it's between you and me to make it up and say nothing about it."

—Harper's.

## Experience Not Necessary.

"I believe I'll open a dramatic school," said the sneaking man.

"Why? You have never been on the stage, have you?" asked the teacher.

"No."

"Then how do you expect to be able to teach people to act?"

"It's simple enough. You're teaching people how to be angels, aren't you? Have you ever been in heaven?"—Chicago Record.

## SHOOTS BIBLE TALES.

—(Continued from Page 1).

"It wasn't up to the modernist, to Spinoza and the rest, to prove that Moses did not write the Pentateuch," Doctor Sale observed humorously. "An old Jewish rabbi, Eliezer of the Twelfth Century divined the fact, but was too afraid of the watchdogs of Zion to come out in the open with his discovery."

In conclusion, Doctor Sale remarked that already the barriers of artificiality and conventions are crumbling away toward the realization of the "universal religion."

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